

Πατέρων μὲν γε πόλεων στάσαι καὶ φαυλοτρόπαι, αὐτὸν δὲ γένεας αὐτοῖς θάται, δυσπάτεσσι

In English,

To undo a City is an easie matter even for the Wicked; But to set it right again is difficult.

Upon that worthily admired

PATRIOT;

AND

Honour of his Country

THE

OBSERVATOR

Secula Phenices nulla tulere duos.

W^Ere Brains now cheer'd with such Cælestial Fire,
As the renowned Homer's did inspire.

England might Iliads, and Odyssæas bear,
And Roger should Ulysses Ensigns wear.

Divine Achilles would, and but that one,
Stand here betwixt L'Estrange and Charles le bon.
Peers won't this grudge, their Virtues in each Scheme,
Are adæquate, they differ but in name.

The Greeks with Honors did Ulysses Crown,
(Brave grateful Greeks) and what shall ours have none?

Athens should Orators and Captains yield,
(In confidence of whom they so oft rebell'd:)

To his will, Earths Monarch said, so they compell'd,
Warriors, by no means Orators expell'd.

They'd yield their lives as soon, this speaks how dear,
With Wise men wile, and Loyal States men were.

And well they might, for in these Watchmen dwell,
Lives Liberties, and all, that's Parallel.

Philip would likewise from them raise his Seige,
So they ten Hostages would grant his Liege.

Then said Demosthenes; the Wolves would League,
With Shepherds; so their Mastiffs they'd renegue,
The cause of all the strife: this brings to mind,
treigues of late, of the same wolfish kind.

Here (viz.)
in the mat-
ter of Odis-
seas.

Ulysses and
L'Estrange.

Quam rem-
ita grav-
ter tulit A-
lexander, ut
secundâ le-
gatione de-
nuo bellum
deprecanti-
bus, ita de-
mum re-
miserit, ut
Oratores, et
duces, quo-
rum fidu-
cia, toties
rebellent,
sibi dedan-
tur; eo ta-
men de-
mum res
est deducta
ut retentis
Oratoribus,
duces in ex-
ilium age-
rentur.

Curt. lib. 23
fol. 17.

Philippos,
Macedo-
Pai-
ter Alexan-
dri magni.

Viz. 10.
Orators.

A

Strange,

παναγίας χρημάτων περιθέα διατάξει τον ποντίνοντα.

In English,

Glory from a Multitude is better than much Wealth.

ISOCRATES.

Alter
Hippias nomine cum imperium paternum teneret interfectorem fratris comprehendi jubet qui cum per tormenta consciens cædis nominare cogeretur omnes animos tyrannum hominayit: quibus terfectis quareatis tyranno adhuc relit qui consciens essent?

Hemo, ait, superest, quem amplius mortis gestam: quam ipsi sum tyrannum, num Iustini lib. 2.

Deflour, wiz. to rob. God of his Honour. His

Strange, Strange, Demands: Smell'd they of want of
Most, or of the Phanatique impudence? (sense
Or did the wolves that do infest our Land,
Think they a Dick, or Hippias had in hand
No, no, our Sovereign Shepherd was too wise,
By Nature, Art, and the late Exercise;
To give those honest men who would repay,
As they his Father did but other day
That is not yet forgot, nor will it be,
Till Time be swallow'd in Eternity.
His Mastiff give 'em, who would him devour,
(Nay God himself for money they'd destroy
Not only take the fruits but kill the heirs,
That the Vine-Yard might be for ever theirs.
This as the Shepherds Mastiff stout doth keep,
Those Whigs, the Whigs from worrying of the Sheep
He meeds from the crown; all honest men.
He'll bring Fanaticks to their wits agen;
Unless they are damn'd by Crimes so insolent,
That they with the Sphinx Titus can't repent.
Those Saints that Muffy for their saviour cry'd,
And now the saviour will be Crucify'd.
Never did Villain yet deserve it more,
Then may our Turks their Mahomet adore.
Could mere man bear that Badge without a sin,
This Patriot for it, fairly hath put in.
For when the saviour design'd nothing more,
Than a Sea of Blood, his Antidotes restore.
Good David with his lyre charm'd raving Saul,
So this Isocrates, this learned Paul,
By Whigs blown frantick with his lovely strain,
Converts this Land to sober sense again.
A Land which doth with Milk and Honey flow,
Here's Dame and Daughter; Peace, and Plenty too.
A Canaan with all earthly Comforts Blest,
Blest yet, in that 'tis Blessed Abraham's rest.

L'Epouse
des
Pobes
France
et
Angl.

In English,

The Wise Man shall be called the Delight of the Citizens

PHOCYLIDES.

We have good *David*, and wife *Solomon*,
 (Wonders of *Mercy* they to *Whig* have shown.)
 Restor'd, preserv'd by such miraculous hand,
 A transfer'd *Israel* to the *holy land*.
 Here we have *Moses*, and the *Gospel* read,
 Yea, mighty apparitions from the dead.
 Yet *Coxahs Gang* rebels, *faducean* feed,
 Ingrateful, Bloody, *Antichristian* breed.
 A Land which doth the *Phænix* now possess,
 Too happy, if it knew its happiness.
 Let it, as *Athens*, for him statues raise,
 Adorn his brow with everlasting *Bays*.
 And men on earth do service at his *Tomb*,
 When God this *Victor* doth in heaven *Crown*:
 Divines conclude all humane *Eloquence*,
 Beneath the God-like *Abraham*, excellence.
 No *Oratator* compleatly could express,
 The holy *Patriarch*, heavenly-mindedness.
 Nor can I this, 'tis true I have too will,
 How to perform I find not in my skill.
 To soar so high is not of my poor wing,
 If it were dipt in the *Castalian Spring*.
 Then would I volumes write, I tell thee *Trim*,
 Protest they should be all in praise of him.
 Come *Curtis*, *Care*, and all the canting Crew,
 You cannot face this *sun*, such *Apes* as you.
 Grand *Sophies* ever had some *Currs* to whine
 At them; but *Hereticks* make *Hero's* shine.
 Shine lofty soul, thy *wit*, *worth*, works aspire,
 'bove *hate*, yea *praise*: The am for us to admire.
 Which will, while time lasts, eternize thy *name*,
 Open the *Ears* of Men, the *Gates* of *Fame*.
 Hold then my *Muse*, none can this *subject* hit,
 Unless *L'Estrange* himself, or *Angels* writ.

 Ny Cred y
 mol nes
 gwelo y
 mennyth.
 Proverbs.

Latina,

 Ne suade
 la quidem
 persuaserit
 dum sero
 sit.

 The Athe
 nians e
 rected Sta
 tues in ho
 nour of Sj.
 crates. La
 rtius.

 Service to
 God at the
 Tombes
 of, &c.
 Jewel.

 The Philo
 sopers, had
 their De
 tractours.
 Plutarch.

 Mota manus Precerum est, et quid Facundia posset,
 Tum patuit: Fortisque viri tulit arma Dilectus.

Note,

Οὐθὲν πάντας ἀνανεῖ, οὐδὲ ἀνέχει.

Zöls

In English,

I. Socrates ad
nicoclem
oratio se-
cunda pa-
gina.

Not Jove himself can all men please,
Whether he doth Rain, or he doth cease.

Theognis.

Καὶ τῷ τέ παρέθντω τοῖς φρεσιμωτάτοις πλοιάζε, καὶ τῷ αὐλαων ὃς αὐδύνη μεταμέρισθαι. Καὶ μέτε
το σοφιστῶν τὸ εὐδαιμονίστων μιδένος δίνει αἰτεῖσθαι ἔχειν. Διδύνει παρηστασίαν τοῖς ἐφερούσοι, τοῖς
νῦν ἔχοις, καὶ μυναρίσιος ὀρεγεῖ πλεον τὸ αὐλαων τῷ πολλῷ θεράπευεν γυνώσκαν οὐτι σύμβιλο.
αἴσιος χρησιμώτατον, καὶ τυγχανικώτατον αποτίνει πλημμέτων ἔστιν. Ήγε δὲ τότες οὐτι μεγίστη
ποιησει τῷ βασιλεῖαν, οἵτινες αὐτοῖς φέροισαν τὸ σιν, πλεῖστη ωφελησταί δυνατοῖσιν. Τίμα δὲ μὴ αρ-
χαῖς τῷ πυρῷ τοῖς οἰκειοτάτοις τὸ βαλιθεστάται τε δύνεστοις. Φυλακτηί ασφαλεστάτην γέ-
ται σώματος. Εἴ τοι τὸ τῶν φίλων ἀρετήν, καὶ τὸν πολιτῶν ἔνοιαν, καὶ τῶν σαυτῶν φρόντον. Άρ-
δε τότες, καὶ καίδε, καὶ διφούσσει τὰς πυρανίδας μελισσῶν τῆς δύνατος.

The Translation.

Apply your self to the most prudent of them who are about you; and send for what others you can, and think it not convenient to be a stranger to well-approved *Orators*: give to the wise the Liberty of declaring their minds freely; and have the discreet, and such as can see further than others, in great esteem, and veneration; knowing this, that a good Counsellor, is the most profitable and King-ly Possession. Judge those to be likeliest to make your Kingdom who can best furnish your understanding: Honour your Friends with the Principal, and the most Benevolent with the truest of your Honors.

Deem the safest Guard of your person to be the Virtue of your Friends, and your own prudence, for these are the things by which Dominion is both gain'd, and maintained.

This is some of the advice of *Isoocrates*, a most excellent and learned *Orator*, who was accounted the wisest Man on Earth; and indeed who rightly consider his writings (than which nothing can be more curious) will easily imagine it to be true. So that as *Alexander the Great*, often pronounced the *Greek Heroes* happy, for that they had *Homer* to immortalise their *Fame*, by strening the *Quintessence*, and *Heroicness* of *Wisdom*, and *Fortitude* to so sublime a pitch; (which) besides that he was so Eminently learned himself, having been so long the scholar of *Aristotle*, and so great a Proficient, that it became a question, whether *Alexander the Great* ow'd more to his *Father Philipp*, or to his *Schoolmaster Aristotle*) I fancy a Topick of that singular Veneration he had for all learned men, testified by munificent Bounty, and a warm sympathising tenderness, above (I think) any other Examples *History* affords.) So may we esteem *Nicocles* happy, who had *Isoocrates* (the wisest man in the World) to be his *Orator*. And so may we Congratulate the happiness of our most Gracious Monarch, and his Kingdoms in that incomparable *Orator Roger L'Estrange*; who for *Loyalty*, *Wisdom*, and *Eloquence* comes, but in time, behind any of the Ancient *Philosophers*; nay we may conclude all *Princes* and *Potentates* happy, who are accommodated with such faithful worthy *Oratours*; and do give such *Honor*, and *Deferenſe* unto them as *Alexander* did, by which means indeed, he might well become great.

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